بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

VOICE OF HRD

Human Resource Development IMA Kuwait

جالية مسلمي الهند - الكويت
Indian Muslim Association - Kuwait

"We're not building a workforce — we're raising a generation of believers and leaders."

(Al-Anfal · Ayat 60)

وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

Editor & Compiler
Syed Aijaz Ahmed

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

Preface

.إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Indeed, all praise is for Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evils of our own souls and from the consequences of our misdeeds. Whomever Allah guides, none can mislead; and whomever He allows to go astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, without partner, and I bear witness that Muhammad is His servant and His Messenger.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Indeed, those who say, ‘Our Lord is Allah,’ and then remain steadfast—there shall be no fear upon them, nor shall they grieve.” (Surah Al-Ahqaf, 46:13)

First and foremost, I express my deep gratitude to **Allah** سبحانه وتعالى for granting us guidance and enabling us to prepare ourselves for self-reformation and the elevation of His Deen. He has honored us by making us part of a purposeful platform like HRD. May Allah grant us sincerity of intention and purity of heart. Ameen.

Dear brothers, this path is not easy. It requires patience, perseverance, and constant effort. True success and noble character emerge when a person faces challenges with courage and continues moving forward despite difficulties.

نقش ہیں سب ناتمام خُونِ جگر کے بغیر
نغمہ ہے سودائے خام خُونِ جگر کے بغیر

Naqsh Hain Sub Na-Tamam Khoon-E-Jigar Ke Begair

Naghma Hai Soda’ay Kham Khoon-E-Jigar Ke Begair

The first stage of this journey begins with the reformation of one’s soul and heart, and this is the true key to success. As Allah the Almighty says:

قَدْ أَفْلَحَ مَنْ تَزَكَّى، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّ

Successful indeed are those who purify themselves,, remember the Name of their Lord, and pray..” (Surah Al-A‘la, 87:14–15)

I am sincerely thankful to all HRD **members and mentors** who, through excellent coordination and teamwork, successfully completed their first assignment by the grace of Allah. These assignments have been included in this edition and were submitted by all groups in the form of audio recordings and PowerPoint presentations. Masha’Allah,

your dedication and active participation are truly commendable. May Allah grant you the ability to progress from better to best. In shā' Allah, all assignments in this edition have been compiled and presented in written form so that readers may study them carefully and benefit from diverse perspectives. This will serve as a source of motivation and further progress for all of us. Some members were unable to participate in this phase due to certain reasons, but in shā' Allah they will take part wholeheartedly in upcoming assignments and demonstrate their abilities. وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ***(Surah Hūd 11:88)***

This edition also includes an audio message from the respected **Nazim-e-A'la**, offering valuable guidance and sincere advice that will undoubtedly serve as a beacon of light for us on this journey. In shā' Allah, this series will continue in a more organized and refined manner, with future editions completed through the active contributions of all participants. Therefore, prepare yourselves wholeheartedly and remain committed as we move forward into the upcoming stages.

May Allah grant us steadfastness on this path and protect us from the whispers of the ego and the traps of Shaytan, for he never wishes the servants of Allah to unite and organize themselves for the elevation of the Deen e Islam.

This edition includes all articles completed on the assignments for the theme Foundations of Self-Purification (purification of the soul), along with a comprehensive summary at the end, so that these principles may serve as lasting guidance for us. Details of the next phase are also provided, along with a brief introduction to the material and its methodology. We kindly request all readers to study this edition carefully and share their valuable feedback, so that we may continue progressing and improving.

At the beginning, a brief introduction to HRD and all its teams has been included, so that general readers may clearly understand the purpose of this initiative and the vision behind it. Finally, I request everyone to remain steadfast in this important and patience-testing mission. Consider it a long-term journey and strive to see yourselves at the desired destination. We pray to Allah to grant us firmness on this path and to strengthen our efforts.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe! Be patient, remain steadfast, stand firm, and fear Allah, so that you may be successful. (Surah Aal-e-Imran, 3:200)

O Allah, make our feet firm on this path. Ameen.
Wa'l-salaam,
Syed Aijaz Ahmed

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

Inaugural Remarks

Nazim-e-A‘la, Janab Muhammad Umar Falahi Qasmi

الحمد لله رب العالمين، والصلاة والسلام علىٰ أشرف المرسلين، سيدنا محمد ﷺ، وعلىٰ آلہٖ واصحابہٖ اجمعين، ومن تبعہم بإحسان إلىٰ يوم الدين۔

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بسم الله الرحمن الرحيم

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللهَ لَمَعَ الْمُحْسِنِينَ

(سورة العنكبوت: 69)

In the Name of Allah, the Most Gracious, the Most Merciful
All praise is due to Allah, Lord of all the worlds. Peace and blessings be upon the noblest of all Messengers, our beloved Prophet Muhammad ﷺ, upon his family, his companions, and all those who follow them with excellence until the Day of Judgment. I seek refuge in Allah from Satan, the accursed. In the name of Allah, the Most Gracious, the Most Merciful.
“**And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with those who do good**”. (Surah Al-‘Ankabut: 69)

Respected Rufaqa-e-Kaar,

First and foremost, I express my gratitude to our Most Merciful Lord, who, by His divine grace, has enabled us to strive toward being beneficial for the Islamic movement. I sincerely congratulate all my companions who are progressing in this journey of intellectual and spiritual development with dedication, sincerity, and focus.

Alhamdulillah, upon the completion of the initial phase of HRD, witnessing your commitment, effort, and sincerity fills the heart with gratitude before Allah. The diligence you demonstrated in completing the assigned tasks and organizing key points clearly reflects the readiness of your heart and mind. You are all truly deserving of appreciation.

I am fully aware that this struggle requires patience, perseverance, and continuous effort. Patience is a defining quality of a mentor, as highlighted in the Qur’an when the mentor of Prophet Musa (peace be upon him) said: **قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا**
“Indeed, you will never be able to have patience with me.” (Surah Al-Kahf 18, Verse 67)

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In this initial stage, you worked on laying the foundations of self-purification (**Tazkiyah al-Nafs**). You focused on strengthening your intention, heart, and consciousness in the light of the Qur'an and Sunnah. You already understand that any action performed with sincerity of intention is accepted by Allah. The driving force of this journey is sincerity itself

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ (Surat Al-Bayyina 98 : 5)

"They were only commanded to worship Allah, devoting their faith to Him alone."
To correct intentions, continuous effort on the heart and its purification is essential. The Prophet Muhammad ﷺ said:

ألا وإنَّ في الجَسَدِ مُضْغَةً، إذا صَلَحَتْ، صَلَحَ الجَسَدُ كُلُّهُ، وإذا فَسَدَتْ، فَسَدَ الجَسَدُ كُلُّهُ، ألا وهي القَلْبُ

" Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart.". [Al-Bukhari and Muslim].

Therefore, we must strive to reform the heart and transform it into a **Qalb-e-Saleem** (a sound heart). This process requires continuous effort, struggle, and dedication. The life of the Prophet ﷺ and the lives of his companions serve as timeless examples for us.

The objective of HRD is to develop individuals who not only complete their preparation but also become effective contributors to the Islamic movement, positively impacting the world around them. Our focus is on long-term development, ensuring that **the skills, knowledge, and values** cultivated during this program continue to benefit participants and society at large.

Insha'Allah, I will soon prepare a written article on these themes, which will be presented to you as an assignment in the upcoming edition
Dear Rufqa, let us correct our intentions and revive the spirit of sincerity in our worship, striving to reach the level where:

" Khuda bande se khud pooche, bata teri raza kya hai "

"Allah Himself asks His servant: Tell Me, what is it that pleases you?"

When the heart becomes pure, one's entire life transforms. Understand that this is not a short-term process; it demands long-term commitment, continuous effort, and consistent practical action.

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We must strengthen our relationship with Allah (SWT) through regular supplication and abundant repentance. As the next phase of HRD begins, it will require deeper study and dedicated time. It is evident that to become something meaningful, one must invest both focus and time.

I sincerely hope that all of you will, by the will of Allah Almighty, continue this journey with complete dedication and consistency. We must seek Allah's protection from the whispers of **Satan**, for he never wants us to rise in Allah's obedience and strength. He will try to discourage and weaken us—never fall into his traps. With steadfastness and reliance on Allah, we must continue this journey.

Insha'Allah, at the conclusion of this journey, you will realize that Allah has not only made you beneficial for His cause but has also transformed you into a valuable asset for the Islamic movement.

May Allah be our Protector and Helper.

جزاكم الله خيرًا،
وآخر دعوانا أن الحمد لله رب العالمين
Janab. Muhammed Umar, Falahi, Qasmi
Nazim-e-A'la,(President) IMA Kuwait

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

Human Resource Development (HRD) in Islam – A Brief Overview

Human Resource Development (HRD) is a foundational element of Islamic movements and is deeply rooted in the legacy of the prophetic missions. From the earliest period of Islam, every prophet focused on developing human potential—educating minds, refining character, and nurturing capable individuals who were committed to the divine mission. The verse mentioned the Qur'an, where Allah (SWT) says in **Surah Al-Baqarah (2:151)**

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

" Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom"

Thus, HRD in Islam is not merely a managerial concept, but a holistic process of spiritual, moral, intellectual, and social development.

Core Components of HRD in Islam

- **Tarbiyah (Moral and Spiritual Development):** Strengthening character, sincerity (*ikhlāṣ*), connection with Allah (*ta'alluq billāh*), and God-consciousness (*taqwā*). Cultivating a sense of responsibility, accountability, and leadership.
- **Knowledge (Ideological and Intellectual Growth):** Acquiring sound Islamic understanding along with relevant contemporary knowledge.
- **Bandagī (Fanā fi'l Islām):** Living in complete submission and obedience to Allah.
- **Justice and Excellence (Iḥsān):** Promoting fairness, balance, and social harmony.

Need for HRD

- **Taḥrīk-e-Islāmī:** To ensure meaningful and effective contribution to Islamic revival.
- **Tanẓīmī Strengthening:** To enhance organizational efficiency and achieve collective objectives.
- **Upliftment of the Ummah:** To empower the Muslim community, particularly in the Indian context.

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Implementation Strategy

- Identification of individuals (talents and skills).
- Skill mapping and grouping based on aptitude and interest.
- Structured mentorship by senior leaders.
- Monthly meetings, quarterly residential camps, and orientation programs.
- Vocational and leadership training, including soft skills.
- Research and project-based initiatives aligned with organizational and societal needs.

Phases of the HRD Journey

- **Phase 1 – Orientation and Identification (Years 1–2):** Building awareness of authentic Islamic thought and values.
- **Phase 2 – Skill Enhancement and Practice (Years 2–3):** Developing skills in line with individual talents through practical projects.
- **Phase 3 – Reflection and Service:** Applying learning through real-world service and community engagement.
- **Phase 4 – Full Integration and Implementation:** Deployment into organizational and community leadership roles.

Conclusion

HRD is not a short-term or quick-fix initiative; rather, it is a lifelong journey that requires patience, creativity, and spiritual depth. It must go beyond occasional programs and become a sustained vision aimed at nurturing individuals and uplifting the Ummah as a whole.

"We're not building a workforce — we're raising a generation of believers and leaders."

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Human Resource Development (HRD) Teams

GL (Mentor)	Co-ordinator	Head _ Chief Patron
Faheem Sharief	Aijaz Ahmad	Umar Falahi
Abul Efham		
Ehtesham Siddiqui	Dawood Hasan	
Imran usman Jasnaik		

Ibn Sina	Ibn-al Haytham
Faheem Shareif -GL (Mentor)	Ehtesham Siddiqui-GL(Mentor)
Tanveer Raja	Mohammed Altfur rahman
Adnan Amanullah Tonse	Rizwan Ahmad
Ishaq Asif Mohammed	Miraj Ahmad
Faisal Karel	Mohammad Fazil

Al-Khwarizmi	Omar Khayyam
Abul Efham-GL (Mentor)	Imran usman Jasnaik-GL(Mentor)
Mohammad Irfan khan	Aleem Moinuddin Khan
Syed Faizuddin	Abdul Moiz
Adnan Ahmad	Osaib Ahmed
Asim Khan	Irfan Khan

1st HRD Assignment:

1. Niyyat / اخلاص (Intention & Sincerity)

Group :- Al Khwarizmi

2. Dil Kya Hai? – The Nature of the Heart (in detail)

Group: Omar Khayyam

3. Sa'y (Struggle & Continuous Effort)

Group : Ibn-al Haytham

4. Take-Home Messages from the Audio

Group : Ibn Sina

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Group : Al-Khwarzimi

Topic: **Niyyat / اخلاص (Intention & Sincerity)** **(through audio)**

By : **Br. Muhammad Irfan Nadvi**

Dear brothers! Everything we do in our **organizational** life (tahriki zindagi) carries its outcome and spiritual impact according to our intentions. Intention is, in fact, the resolve and firm determination of the heart, which motivates us to define our purpose and strive for its fulfillment. Through the sincerity of our intentions, the reform of ourselves and our fellow companions becomes possible. In the Holy Qur'an, Allah Almighty says:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

"But whoever desires the Hereafter and strives for it accordingly, and is a ˹true˺ believer, it is they whose striving will be appreciated.." (Surah Al-Isra, 17:19)

Intention is a silent and wordless state connected to one's inner self, **and we must continuously renew our intentions**. Finally, the Prophet ﷺ said that: **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ**

"**Actions are judged by intentions**." We pray to Allah to grant us steadfastness and firmness upon our mission and objective.

Group : Omar Khayyam

By: Osaid Ahmed

Topic : Dil kya Hai? The nature of the Heart (through audio)

رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي، يَفْقَهُوا قَوْلِي

Tazkiyah (self-purification) is a continuous and comprehensive process that creates a deep connection between a person's inner reform and their practical life. **Tazkiyah and Da'wah** (calling to good) are actually two sides of the same coin. Just as Satan will say on the Day of Judgment: "**I only gave the call, and you yourselves accepted it**; **I had no force in it**"—similarly, a person's self-tazkiya depends on their own will and choice. If one end of a rope is held firmly, it becomes easier to untie its knot; in the same way, the process of tazkiyah becomes easier with a proper start, focus, and perseverance. The goodness or badness of the heart is based on one's intention, for the heart is the center of desires and the core of human decisions. Success in the Hereafter also depends on the condition of the heart, as Allah says in the Qur'an: **إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ** "**Whoever comes to Allah with a sound heart will be successful**." Surah Ash-Shuʿarā (26:89). When a person sins, a black mark appears on the heart, and sincere

repentance is what purifies it. Faith (Iman) and piety (Taqwa) reside in the heart, and even diseases originate there first.
We pray to Allah to protect us from misguidance:
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ
"**Our Lord, let not our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower."**

Group: Omar Khayam
Topic: Dil kya Hai? The nature of the Heart (through audio)
By: Br Aleem Moinuddin khan

رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي، يَفْقَهُوا قَوْلِي

The **heart** is the true center of a human being's personality. It is not merely a physical organ but the seat of emotions, spirituality, intellect, and faith. The Qur'an mentions that when people reject the truth, a seal is set upon their hearts—highlighting that understanding, insight, and real perception reside in the heart. The Prophet ﷺ also emphasized its importance by explaining that there is a small piece of flesh in the human body; if it is sound, the entire body becomes sound, and if it becomes corrupt, the whole body becomes corrupt—and that piece is the **heart.**
the heart in three spiritual states: **the sound heart (qalb-e-saleem),** which is pure, sincere, and connected to Allah; **the diseased heart (qalb-e-mareed),** which becomes weak due to sins and desires; and **the dead heart (qalb-e-mayyit),** which loses the ability to recognize truth and righteousness. Among these, the sound heart holds the highest value; it is mentioned in the Qur'an as the only thing that will benefit a person on the Day of Judgment.
Attaining a sound heart requires effort, discipline, and spiritual purification—known as **tazkiyah al-nafs**. This purification involves strengthening one's bond with Allah, engaging in sincere repentance, frequently seeking forgiveness, reciting and reflecting deeply on the Qur'an, offering obligatory prayers on time, and performing **Nawafeel**. One must also work to eliminate spiritual diseases such as arrogance, hypocrisy, envy, and showing off. Praying for the well-being of others, avoiding backbiting, keeping the company of righteous people, and engaging in daily self-accountability are essential practices that cleanse and refine the heart.
Through continuous struggle and conscious self-improvement, a person's heart becomes purified, gentle, and receptive to truth, eventually leading to the attainment of a **sound heart**. In the end, we ask Allah Almighty to grant us purity of heart, spiritual clarity, and the path to His pleasure. Ameen.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

Group: Omar Khayam

Topic: What is the Heart? — The Nature of the Heart (through audio)

By: Br. Abdul Moiz

رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي، يَفْقَهُوا قَوْلِي

The central theme of **tazkiyah al-nafs** (purification of the soul) is the **heart**, because a person's entire spiritual life depends on its condition. Whatever state the heart is in, a person's thoughts, character, and actions follow the same path. To understand the state of our heart, we must observe how it reacts in different situations. When we hear distressing news or witness injustice—such as the oppression of innocent Palestinian children—does our heart feel pain and restlessness, or do we pass by such news as if it is something ordinary? Likewise, when we receive good news, does our heart immediately turn to gratitude? These reactions reveal the true nature and purity of the heart.

A person's goodness or corruption is reflected by the condition of the heart. On the Day of Judgment, true success will belong only to those who come with a **qalb-e-saleem** (a sound and purified heart). The Prophet ﷺ said, "**Taqwa is here**," pointing to his chest, indicating that genuine piety lies within the heart. The Prophet ﷺ also taught us the beautiful supplication:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنتَ خَيْرُ مَن زَكَّاهَا، أَنتَ وَلِيُّهَا وَمَوْلَاهَا

"O Allah, grant my soul its taqwa and purify it, for You are the best to purify it; You are its Guardian and Master." [Sahih Muslim]

And another supplication:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

"**O Turner of the hearts, keep my heart firm upon Your religion**."

When a person commits a sin, a dark stain appears on the heart, and it is wiped away only through repentance and seeking forgiveness. The true seat of faith is also the heart; therefore, the purification of the heart is essential. A living heart is a sign of spiritual life, while a dead heart is a sign of spiritual death. The Qur'an tells us that hypocrisy resides within the hearts, and it also reminds us that:**أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ**

"Surely, in the remembrance of Allah do hearts find peace." (Surah Ar-Ra'd, 28)

May Allah guide us and purify our hearts, and grant us a **qalb-e-saleem**, a heart pleasing to Him. **Ameen**.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

Group: Omar Khayam

Topic: What is the Heart? — The Nature of the Heart

By: Br. Irfan khan

Tazkiyah al-Qalb means **purifying the heart**. The purification of the heart means that a believer keeps his heart free from hatred, jealousy, malice, and resentment toward any fellow Muslim. When the heart becomes clean from these diseases, the path to Jannah becomes easier.

It is narrated that once the Prophet ﷺ was sitting with his companions. For three consecutive days, the Prophet ﷺ said:

“If you want to see a man from the people of Paradise, look toward the door.”

Each time the companions looked, they saw the same companion entering.

One of the companions became eager to find out what special deed this man performed that earned him such a glad tiding. He stayed as a guest in his home for three days, observing his actions carefully. He noticed nothing extraordinary—no extra worship, no unusual deeds. Finally, he asked him directly:

“The Messenger of Allah ﷺ declared you a man of Paradise. What is the deed that makes you deserving of this?”

The man replied:“I do not perform anything special… except that there is no hatred, jealousy, or malice in my heart toward any believer.”

The Prophet ﷺ taught this truth in another famous hadith:

“Indeed, there is a piece of flesh in the body. If it is sound, the whole body becomes sound, and if it is corrupt, the whole body becomes corrupt. Indeed, it is the heart.”

This incident and this hadith both teach us that the one who keeps his heart pure and clean will find the path to Paradise easy. Such people were declared **Jannati** (people of Paradise) by the Prophet ﷺ himself.

Group: Ibn-al Haytham

Topic: Sa’y (Struggle and Continuous effort)

By. Br. Ehtesham Siddiqui

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“**I seek refuge in Allah from the accursed Satan**.”

An important point to remember is that a person’s actions are judged according to their intentions. Success depends on the sincerity of one’s intentions, and the ultimate purpose of all our efforts should be to seek the pleasure of Allah. Allah rewards every sincere effort; achieving the desired result is not necessary, what matters is the effort itself. Whatever work we do, it should be according to our capacity, progressing

gradually and consistently—this is the message of the Sunnah of the Prophet ﷺ. Tawakkul (trust in Allah) is essential after all efforts, and a believer should never be hopeless. Difficulties may arise on the path of Allah, but one must exercise patience. As Allah says in the Qur'an:وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

"And that there is for man [only] what he strives for."(Surah An-Najm, 39)*

Therefore, seek Allah's closeness through your actions, and do not worry about the results. Make your efforts solely for the establishment of Deen and for the pleasure of Allah, leaving the outcomes to Him. All results should be left in Allah's hands. Our responsibility is only to make sincere and continuous efforts, striving in the way of Allah with dedication and perseverance.

May Allah grant us the ability to strive sincerely and consistently in His path and accept our efforts. Ameen.

Group : Ibn-al Haytham

Topic: **Sa'y (Struggle & Continuous Effort)**

By Br. Mohammed Altafur Rahman

Effort (Striving):

When you decide upon something, begin striving to achieve it. **Allah looks at the effort**; He is not concerned with the outcome. Effort includes two things: first, that a person strives sincerely according to what they have intended, making the effort that is truly due; and second, that one shapes their **effort** in line with the goal, for such effort leads a person toward higher achievement. It should be kept in mind that a person can only do what Allah has granted them the capacity to do. Striving does not necessarily mean that the desired result must be attained; rather, it means having a firm intention, making proper arrangements for action, and exerting oneself in action, then leaving the rest to Allah. A person should apply their full strength, **like the first drop of rain before a shower**. Another important point is that one should not be frightened by difficulties, for in reality, a person's control extends only to this extent.

Group: Ibn Sena

Topic: Tazkiyah nafs take home

By. Br. Asif Ishaq

Tazkiyah al-Nafs — Summary Points

Definition: Tazkiyah al-Nafs means purifying the soul and aligning one's desires with the commands of Allah, drawing closer to Him.

Importance: **Strengthens Iman (faith). Protects from sins**.

Brings the greatest blessing: peace of the heart.

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Desire + Intention + Action:
Desire or intention alone is not enough; it must be followed by action. Allah does not demand perfection; rather, He values sincere effort according to one's capacity. The journey of **tazkiyah** is not easy—it is gradual and requires consistent, step-by-step effort.

Importance of Time:
Every moment of life will be accounted for on the Day of Judgment. Once a moment passes, it can never be retrieved or repeated. Time is a trust from Allah, and each second presents an opportunity for obedience, growth, and righteousness. Therefore, a believer is mindful of how every moment is spent.

Excellence (Ihsan):
Every action should be performed with full awareness of Allah's presence and solely for His pleasure. Ihsan calls a believer to act with sincerity, mindfulness, and the highest standard of conduct, whether in worship or daily life

Avoid Self-Satisfaction:
Being content with oneself may be acceptable in worldly matters, but on the path of **Deen**, self-satisfaction can be harmful. It may lead to complacency, reduce self-accountability, and hinder spiritual growth. A believer remains humble, continuously striving for self-improvement and seeking Allah's mercy and guidance.

Lifelong Practice:
Tazkiyah al-Nafs is a continuous, lifelong process of self-improvement and spiritual growth. It requires ongoing self-reflection, discipline, and commitment, as a believer strives to purify the heart and draw closer to Allah throughout every stage of life.

Start with Self-Improvement:
True reform begins with oneself; correcting others comes afterward. A believer first focuses on purifying their own heart, actions, and intentions before advising or guiding others

May Allah grant us the ability to purify our souls and remain steadfast in our actions. Ameen.

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Group:Ibn Sena

Topic : Tazkiya nafs ki Bunyaden take home.

By. Br. Faisal Gulam karel.

Tazkeer means reminding, and this is the foundation of both Tazkiyah and Da'wah. Tazkiyah and Da'wah are two sides of the same reality—one must accept the message and act upon it, because purification is completed through both instruction and practice. The core of Tazkiyah is the **heart (Qalb),** for a person's true identity resides within their heart. The Prophet ﷺ said that there is a piece of flesh in the body which, if it becomes sound, the entire body becomes sound, and if it becomes corrupt, the whole body becomes corrupt—and that is the heart. Allah has promised reward according to the state of the

Qalb-e-Saleem, and Paradise is for those who return to Allah with a pure heart, safeguarding their deeds, fearing Allah, and nurturing a heart filled with faith and taqwa. Spiritual health also lies in the heart; it is not the eyes but the hearts that become blind. Sin leaves a dark stain on the heart, and sincere repentance removes it.

Actions and the heart are deeply connected, requiring willpower and determination. Weaknesses in action arises either from forgetfulness and laziness or from a weak will. Practically, one must strive toward personal goals, leave the results to Allah, and compete only with oneself, not with others.
Time is the most valuable resource a person possesses; nothing can be achieved without it. Time is the most expensive asset; it cannot be saved or stored and moves only forward.

Ihsan means performing every action with the awareness that Allah is watching, constantly striving for excellence, and setting high standards in all aspects of life. Finally, no growth or development is possible without a genuine sense of **responsibility**. True progress—spiritual, moral, or personal—begins when a person takes responsibility for their own improvement and remains committed to it with sincerity.

Note: PPTs submitted by all Groups will be shared separately.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

Summary of the Fundamentals of Tazkiyah al-Nafs

Khurram Murad (RA). ***(Based on audio Lecture)***

Tazkiyah—spiritual purification—is the process of restoring the human being to the purity, sincerity, and God-centeredness with which he was created. The journey of **tazkiyah** begins with **tazkeer**, constant **reminding**, because human nature is forgetful, easily distracted, and often overcome by desires. This is why the first foundation of **tazkiyah** is the purity of intention. Allah has made the acceptance of all deed's dependent on the intention behind them, It is stated in a Hadith". ﷺ قَالَ رَسُولُ اللَّهِ

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

Any action performed solely for the sake of Allah, grounded in sincerity, becomes valuable in His sight. The example of **Prophet Ibrahim (AS) and Prophet Isma'il (AS)** in building the Ka'bah reflects this highest level of sincerity and obedience.

1. **Tazkiyah Requires Action — Not Just Reflection**

Tazkiyah is not merely about emotions, thoughts, or beautiful ideas; it becomes meaningful only when it transforms into action. Just as you cannot untie a knot unless you hold the end of the rope firmly, you cannot purify yourself unless your knowledge and intentions translate into practice. Tazkiyah is not a one-time effort but a continuous struggle, a lifelong journey.

Tazkiyah and Da'wah (the call to Allah) are inseparable. Da'wah directs a person toward Allah, and tazkiyah shapes the person according to that direction. Personal reform leads to collective reform, and both are essential for an Islamic society.

2. The Heart — The Center of All Actions

The heart is the true essence of a human being. The Prophet ﷺ said: **قَالَ رَسُولُ اللهِ ﷺ**

"أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ"

(صحيح البخاري)

"Indeed, in the body there is a piece of flesh. If it is sound, the whole body is sound. If it is corrupt, the whole body is corrupt. Indeed, it is the heart."

On the Day of Judgment, success will belong only to those who come to Allah with a sound heart **(Qalb-e-Saleem).** Faith, sincerity, and taqwa all reside in the heart. The Prophet ﷺ emphasized this by pointing to his chest and saying: "**Taqwa is here**." **"التَّقْوَى هَاهُنَا"**

The Qur'an states that it is not **the eyes but the hearts that become blind**. Every sin leaves a black stain on the heart, and these stains are removed only through sincere repentance. A living heart is a sign of spiritual life, while a deadened heart reflects spiritual death.

3. **Maintaining the Health of the Heart**

Purifying the heart means freeing it from:
arrogance, jealousy, malice, resentment, and love of sin.
A pure heart returns easily to Allah and finds peace in His remembrance. The purification of the individual—through the heart—becomes the foundation for the purification of society.

4. **Willpower, Resolve, and Continuous Effort**
A strong will and a firm resolve are essential for tazkiyah. There is a significant difference between **a wish** and an **intention**:
A wish is just a thought.
An **intention** demands planning, effort, and perseverance.
Human weakness comes from two things:

1. Forgetfulness, and

2. Weakness of determination.

Tazkiyah is the process of overcoming both. A believer must plan, evaluate, and strive—never allowing difficulties to weaken his resolve. **وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ**
"And remind, for indeed, the reminder benefits the believers." Surah Adh-Dhariyat (51:55)

5. Time — The Most Precious Resource
Time is the most valuable asset a person possesses.
Once it passes, it never returns.
It cannot be stored or paused.
Every deed depends on time.
Tazkiyah demands that a believer use time wisely, plan effectively, and avoid wasting even moments that will never come again.

6. The Principle of Ihsaan — Excellence in Every Action
Ihsaan means: "To worship Allah as though you see Him, and if you cannot see Him, then know that He sees you."

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This principle requires:

striving for excellence,
performing deeds with beauty and devotion,
maintaining high standards,
and constantly improving oneself.
A person pursuing tazkiyah never settles for mediocrity; he strives to be the best version of himself for the sake of Allah.

7. Responsibility — The Final Pillar of Tazkiyah: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a shepherd, and each of you will be asked about his flock."[Sahih al-Bukhari & Muslim]

The last foundation is a deep sense of **responsibility**.
As a believer, one is accountable before Allah for every action, every moment, and every opportunity. The stronger this sense of responsibility, the stronger the effort. This includes:

Fulfilling one's covenant of faith,
Working sincerely for Allah's cause,
Conveying the message of Islam with excellence, and striving for self-reform continually.
Responsibility is the bridge between knowledge and action. Only those who carry this burden with sincerity grow spiritually and draw closer to Allah.

Conclusion & Prayer

Tazkiyah is a lifelong journey that requires intention, action, sincerity, time management, continuous striving, and a living, purified heart. It is through this inner transformation that a believer becomes truly close to Allah and fulfills his purpose on earth.

May Allah grant us the ability to purify our hearts, strengthen our resolve, use our time wisely, act with excellence, and fulfill our responsibilities with sincerity. **Ameen.**

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

Instructions

Dear Brothers,

In shā’ Allāh al-‘Azīz, the fully compiled **material book** for the next phase has been prepared in both **Urdu and English** and will be released very soon. This material has been organized in a structured and systematic manner so that it can be studied effectively and practical learning can be achieved.

Before the start of each chapter, all teams will be given a proper introduction and guidance regarding the structure of the **material, its methodology**, and the best way to benefit from it. This orientation will be conducted with the support of the HRD **Coordinator** and the **Nazim-e-A‘lā**. In shā’ Allāh, a comprehensive and well-planned session will also be arranged to explain these aspects in detail.

All participants are requested to engage seriously with the material, study it thoroughly, and make full use of the learning opportunities it provides. Further details and updates will be shared from time to time in the respective groups.

May Allah **سبحانه وتعالى** be our Helper and Supporter.

Jazakum Allahu Khayran.

Wa’l-salaam,
Dawood Hasan Absami